

GROVND^s OF CHRIS- TIAN RELI- GION.

Laid downe briefly and
plainely by way of Question
and Answer.

By H. B.



1. Pet. 3. 13.

*Sanctifie the Lord God in your hearts , and be
ready alwayes to giue an Answer to euery man
that asketh you a reason of the hope that is in
you, with meeknesse and feare.*

L O N D O N,

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GROVND S OF Christian Religion.

Quest.



Ho made the world,
Heaven and Earth?

Answ. God, the
Father, Son, and
Holy Ghost, three

persons and one God, Eternall, Om-
nipotent, invisable, allsufficent, infi-
nite in his most blessed Essence.

Q. How proue you God to be three
Persons, and those to be one God in Es-
sence?

A. 1. Ioh. 5. 7. There are three that
beare record in heaven, the Father, the
Word, and the Holy Ghost; and these
three are one.

Q. Whereof did God make or create
the World?

A. Of Nothing.

Q. How know you this?

A. By faith grounded on the Word Heb. 11. 3.
of God.

Q. Wherefore did God create all things?

A. For his owne glory, Psal. 19. 1. & Pro. 16. 4.

Q. What was the chiefe creature on earth that God made?

A. Man.

Q. Whereof did God make man?

A. Of the dust of the earth, breathing into him a living reasonable soule immortall.

Q. In what state was man made?

A. In the image of God, in righteousness without sinne, and in a state of blessednesse.

Q. Whereof was the woman made?

A. Of the mans rib, that they might be as one, inseparable, and that * all men might come of one blood.

* Act 17.
26.

Q. What couenant made hee with them?

A. A couenant of woorkes, which while they kept, they should liue happily in an earthly paradise.

Q. How did God try their obedience?

A. By forbidding them the eating of a tree, Gen. 2. 17.

Q. Did they obserue it?

A. Po.

Q. How so?

A. Satan in the serpent told them a lie, which they beleeuing fell from God,

Q. What became of them then?

A. By sinne they lost God, and happinesse, & became the children of death, cozpozall, spirituall, eternall, and subiect to all kind of misery in this world, and in hell fire.

Q. What is this to vs?

A. It concernes vs neerely: for here by we are all made guilty of their sinne and punishment.

Q. How proue you that?

A. Rom. 5. 12. For both when our first parents receiued the Commandement, and when they brake it, we were all in their loines, so that we sinned and fell in and with them. Secondly, we are conceiued and bozne in originall sinne, being of the corrupt seed of Adam.

Q. What example haue ye to shew this?

A. A fathers treason against his Prince cuts off all his posterity from the inheritance by mans law. And se.

Exo. 21. 4 condly, a bondslaves childzen are all bozne slaves by Gods law. Such are we by nature.

Q. But are we not able to recouer our selues from our fall?

A. There is no meanes left in vs to doe it, for neither haue we will, nor power to doe any good at all; nor can wee satisfie Gods iustice for the least sinne.

2 Cor. 3. 5
Phil. 2. 13.
Ps. 49. 7.

Q. Had not Adam free will before his fall, and hath not man the same still?

A. Adam befoze his fall had free will, but now he hath quite lost his freedom of will to any good, and is become the seruant of sinne, * the imaginations of his heart onely euill continually, being dead in trespasses and sinnes.

* Gen. 6.

Eph. 5. 2.

Q. Then our case is most miserable. But is there no helpe for vs?

A. None in the world, but in God alone.

Q. What meanes hath God giuen to recouer vs from this vnspeakeable misery?

A. His vnspeakeable mercy and free loue hath found out the onely all-suffi-

Ioh. 3. 16.

Rom. 5. 8.

cient meanes, euen his owne Sonne whom he hath sent.

Q. How is the Sonne of God a means for vs?

A. By taking our nature of Adam into the unity of his diuine person, and so Iesus Christ God-man became a perfect Saniour, in dying for our sins, and rising againe for our Justification.

Q. What be the benefits which Christ hath procured vnto vs by his life and death?

A. Twofold; 1. a freedome from all * curse spirituall, tempozall, and eternall. 2. A full interest in all good things, spirituall, tempozall and eternall.

Gal. 4. 5.
Rom. 8. 32

Q. Are not all still subiect to death, diseases, and manifold miseries in this life?

A. Yes; but all that are redeemed by Christ, are freed from the curse of death, of diseases and miseries, not to be hurt or overcome by them.

Q. How did Christ free vs from the curse?

A. By being made a curse for vs, undergoing the curse in our steads. Gal. 3.

A. 4

Q. But

Q. But who are they for whom Christ vnderwent this curse?

A. The elect of God ouer the world in all ages, whom Christ according to
Ioh. 6. 39. his Fathers appointment redeemed.
[Reuel. 5. 9. Ioh. 17. 2. & 10. 15. Luk. 1. 68. Act. 20. 28. Eph. 5. 23. 25, 26. Psal. 130. 8. Rom. 9. 6, 7, 8.]

Q. What meane you by the elect of God?

A. A certaine number of men, whom God out of his free loue, fauour and
Rom 9 11 grace did from all eternity chuse out of
Rom. 8. 28 mankind, predestinating them by an
Rom. 8. 29 vncchangeable purpose and decree to e-
ternall life and glozy.

Q. Did not God chuse men out of a foresight of their willingnesse to receiue grace, and of their faith and perseuerance therein?

A. No, in no wise: but he chose
Deut. 7. 7. vs meereley because he loued vs, & that
8. for his owne sake, to shew the glorious
Rom. 8. 30 riches of his grace, and he chose vs
Eph 1. 4. that we might liue, and so bee holy in
Ioh. 15. 16 bzinging forth fruit, and that our fruit
might remaine.

Q. Is Gods election then the foundation and first cause of all our hap-

pinesse and saluation.

A. Yes surely; for electing vs freely out of his meere loue, for this very cause he giues vs his Sonne to redeeme vs, to bee the author and finisher of our faith, and saluation.

Q. But how may wee come to know whether we be elected or no?

A. By our being in Christ, and labouring to make our calling and election sure by faith, and a holy life. 2. Pet. 1. 10.

Q. But how come wee to bee in Christ?

A. By beleeuing in him alone for saluation.

Q. But are we not to beleue in God the Father also, and in God the holy Ghost?

A. Yes surely, we beleue in God & Father in and by Christ, in God the Sonne by the holy Ghost, all the three persons being ioynt authors and workers of our saluation, wherein they are distinguished onely, not diuided.

Q. What is that faith whereby we beleue in Christ alone, as sent of the Father, and anoynted by the holy

Ghost, for our saluation.

A. It is a sauing, liuing, iustifying faith, being a speciall worke of the Spirit of Christ, and gift of grace, whereby the heart stedfastly beléueth in Christs righteounesse imputed vnto the beléuer, by which righteounesse of Christ imputed he stands perfectly iustified in Gods sight from all his sins, and so hath an interest to eternall life in and with Christ, as fellow-heirs with him.

Rom.8.

Q. Why doe you call faith in Christ a sauing faith?

A. To distinguish it from common historிக்கall faith, mentioned Iam. 2.19, and to shew it to be an instrument of saluation by Christ.

Q. Why doe you call it a liuing faith?

A. Because uniting the heart and soule to Christ, there is a communion of spirituall life: as Gal. 2.20. this faith also working by loue, whereby it is known from a dead faith, as Iam. 2.17.

Q. Why call yee it a iustifying faith?

A. Not that it doth iustifie vs as an act or work, but onely as an instrument

ment, applying Christs righteousness to our justification.

Q. How is this faith wrought in the heart?

A. By the Spirit of Christ, and that ordinarily by hearing the word preached.

Q. Why call you this faith a gift of grace?

A. Because it is not of our selves, but it is the free gift of God: as Eph. 2. 8. Phil. 1. 29.

Q. How is this faith steadfast?

A. In a twofold regard: first of sure evidence: secondly, of perseverance.

Q. May a beleever then be sure of his salvation by faith?

A. Yea hee is, and ought to be so: [2. Cor. 13. 5.

Q. Doth not a beleever often doubt of his salvation?

A. Yes he may, during some strong fit of temptation: yet as the sunne under a cloud shineth all the while, though we see it not: so faith under the cloud of temptation beleueth truly though we see it not.

Q. But may not this faith bee quite

extinguished, and lost for ever.

A. No, not possibly.

Q. How so?

Rom. I 1.

29.

Ioh.

A. First, because it is a free gift of grace, for the gifts and calling of God are without repentance. Secondly, because he that truly believeth hath eternall life, and shall not come into condemnation, but is passed from death unto life. Thirdly, because Christ prayeth that our faith faile not, whose prayer must needs be effectual. Fourthly, because we are kept by the power of God through faith unto salvation. Fifthly, from the nature of saving grace, Jer. 32. 40. and 1. Ioh. 3. 9.

Q. Is not this a doctrine of presumption?

A. Nothing else; it being a doctrine of singular comfort to Gods child, to incourage and strengthen him against Satans temptations, and owne infirmities, as knowing that his faith shall not faile; nor stands it with the nature of a true believer to be carelesse of his salvation, because he is sure of it, sith he knoweth that salvation is not attained, but by the meanes appointed of God, he hath in him an inward prin-

riple of grace holding him on towards
perfection. 1 Ioh. 3.3
& 2.27.

2. But doth faith onely iustifie? Doe
not workes also iustifie?

A. Faith onely iustifieth as an in-
strument, and that perfectly in Gods
sight: woꝝkes are said to iustifie befoze
men, but not befoze God: as Rom. 4.

2. Iam. 2. 18.

2. But are not good workes neces-
sary to saluation?

A. Yes, but not as meritorious cau-
ses of saluation, but onely as fruits of
faith and duties of loue, and they ap-
pointed vs to walk in to the king-
dome; being created in Christ Iesus
vnto good woꝝkes, that we should walk
in them, that accoꝝding to them, not for
them, we may freely receiue the recom-
pense of reward.

2. But are not beleeuers altogether
freed from the morall Law by Christ, it
being that couenant of woꝝkes made with
Adam in Paradise before the fall, do this,
and liue?

A. Christ the second Adam, by his
exact fulfilling of the Law, and suffe-
ring the penalty of our transgressions,
hath freed vs from the rigour and curse

of it : but yet he hath left it as a rule of direction for a holy life.

Q. How proue you that ?

A. By the very manner of giuing the Law in mount Sina, where befoze the decalogue or ten commandements, the Lord saith, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage : and thereupon inferreth, Thou shalt haue no other Gods befoze mee, &c.

Q. Why ? what is the meaning of those words, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage ?

Q. They are not onely a history, but a mystery, containing a clere type and figure of our redemption by Christ from our spirituall bondage vnder Satan and sinne. So that that covenant in Sina being rightly and spirituallly vnderstood, was not the first covenant of woorkes giuen to the first Adam, but it was the very euangelicall, the second Covenant of grace and faith giuen in Christ the second Adam.

Q. But the Apostle saith, * The Law Gal. 2. 12.
is not of faith: how then comes the law
to be giuen vnder faith?

A. The law in that place is taken
for the first covenant, to wit, of woꝝkes,
which hath no communion with faith
belonging to the second covenant. But
the Law as it is giuen in mount Sina,
the literall velle being remoued, is not
deliuered as the first covenant, but as a
rule of conuersation to the faithfull vnder
the second covenant.

Q. But the Apostle calls the giuing of
the Law in mount Sina the first covenant,
standing in opposition to the second,
as Agar to Sara, the bond-woman to the free,
Sina to Sion and Ierusalem?

A. The Apostle compares it so only
in regard of the literall killing sense,
to which the carnall Jew was capti-
uated, and thereby slaine, while not
looking vnto Christ the redeemer, that
brought them out of the spirituall E-
gypt and bondage, they sought to be iu-
stified by the woꝝkes of the Law,
which Saint Paul beates downe in
that epistle to the Galatians. But to
the believing Jew, the Law was no

Mat. 11.
30.

other, but the sweet yoke, and light burthen of Christ.

Q. Shew me then the proper differences between the first Couenant and the second?

A. The opposite differences between the two covenants are these?

First : the first couenant was of mans workes : the second of Gods grace ; and these two are vnreconcilable. Rom. 11.6.

Gen. 17.7.
Rom. 9.8.

The second: The first couenant was made with Adam, and all his posterity vniuersally : the second onely with Abrahams seed, called the womans seed, Gen. 3.15. to wit, Christ and all the elect.

The third : The first couenant stood vpon mans owne righteousness: the second stands vpon anothers righteousness, to wit, Christs righteousness, made ours by imputation.

The fourth: The first couenant stood vpon the mutability of mans will, and therefore was quickly broken : but the second stands firme vpon the sure foundation of Gods immutable vchangeable will, good pleasure, and purpose in himselfe, and so can neuer be bro-

ken, called an everlasting covenant.

The fifth: The first was a covenant of iustice without mercy: the second was a covenant of mere mercy. Psal. 89. 28. yet in Christ iustice and mercy met together. Psal. 85. 10.

The first: The first covenant had no other reward revealed to the first Adam (from the earth earthy) but what was confined to the earthly Paradise: but the second hath the kingdome of heaven revealed in Christ (the second Adam the Lord from heaven) and by him purchased and prepared unto all the elect. So that naturall moralists are here rewarded with outward blessings: so Gods children are here afflicted, but their reward is in heaven. Ez. 27. 9.
Rom. 11. 27.

2. It should seeme then, that the estate we haue in and by Christ, is infinitely better then that which we lost in Adam?

A. Yes certainly, and that in regard of many more priuiledges and prerogatiues, then haue yet been mentioned: for by this we are partakers of the diuine nature, made one mysticall body of Christ, vnited to him our head, made the adopted Sonnes of God, co-

heires with Christ, hauing the holy angels appointed for our guardians, which Adam had not, till after the fall he beloued in Christ. Psal. 91. 11. Heb. 1. 6. 14. Again we haue in Christ such a kind of sanctification and holinesse, as Adam neuer had; for Adams righteousness was a created righteousness, connaturall vnto him: but ours is a righteousness and holinesse that floweth from Christ our head, as beames from that sunne, and as streames from that fountaine, into all his myssicall members; yea they are the graces of Christ glorified, so as they are of a glorified nature; as 2. Cor. 3. 18. Rom. 6. 4, 5. 1. Cor. 15. 45, 46, 47, 48, 49.

Q. How is the couenant of grace sealed vnto vs?

A. By foure seales: first by the seale of the holy Ghost. 2 Cor. 1. 20, 21, 22. and Eph. 1. 13. and 4. 30. Secondly, by the seale of faith. Ioh. 3. 33. and 1. Ioh. 5. 10. Thirdly, by the two Sacraments, Baptisme, and the Lords Supper.

Q. How prone you the Sacraments to be seales?

A. Rom. 4. 11. Circumcision was a seale of Abrahams faith, and of the Covenant of grace, which God made with him.

Q. But doe not the Sacraments of the new Testament differ from those of the old?

A. They differ not in regard of their diuine institution, end and vse, all of them pointing out Christ vnto vs in his death, whereby the Covenant of grace was ratified: onely circumcision, and the Paschall Lambe poynted out Christ to come, and Baptisme and the Lords Supper point him out already come, as the Lambe slaine.

Q. What other argument haue you to prooue all the Sacraments, as well those of the Old Testament, as those of the New, to be seales of the Covenant of grace?

A. This: that all of them as types or signes point vnto Christs death, wherein the Covenant is ratified.

Q. How may a Sacrament be defined, or what is a Sacrament?

A. A Sacrament is a sacred action of Christs institution, wherein the vi-

visible elements sanctified by the Word, doe not onely signifie and represent to the outward senses, but also instrumentally conuey and seale to the faith of the receiuer that holy inuisible grace whereof it is a signe and seale.

Q. How proue you this definition of a Sacrament? And first how proue you a Sacrament to be an action?

A. By these reasons. 1. Because it is no longer a sacrament, then it is in the action. 2. Because the force and efficacy of the sacrament consists in the action rightly performed.

Q. How proue you this in the Sacraments?

A. Thus circumcision is an action, the cutting off the foreskin: The slaying and eating of the Pascheouer is all in action; so baptizing an action so of the Lords Supper, the whole celebration of it is action, as consecrating, giuing, receiuing, eating, drinking, al is action. Do this in remembrance of me.

Q. What vse make you hereof?

A. Hereby I learne, that that is no sacrament, which is idly gazed vpon, or reserued in a box, or carryed about in solemne pomp, to be adored for Christ,

but is very Idol.

Q. Why call you the Sacrament an action sacred?

A. In regard of the parties conuersant about the sacrament, who are all sacred.

Q. Who are they?

A. The minister of the Gospel: the communicants, & the holy Ghost working in and by them.

Q. What is the action of the minister about the sacrament of the Lords Supper?

A. To sanctifie or consecrate the elements by the Word of God & prayer to a sacramentall or holy vse. 2. He is to eate and drinke the Lords Supper. 3. He is to distribute the consecrated bread and wine vnto the people the communicants.

Q. What doth the Ministers action in consecrating the elements, and distributing of them to the people, signifie?

A. His consecrating of the elements signifieth Christs consecrating of himselfe for vs; his distributing of them to euery Communicant signifieth, Christ giueth himselfe to euery true beleeuer.

Q. What is the action of the holy

Ghost about the Sacrament ?

A. To seale inwardly to the believing soule of the communicant, the merits and vertue of Christs death.

Q. What is the action of the Communicants in the Lords Supper ?

A. Twofold: 1. Outward, with the hand of the body, to take, eate, drinke: 2. Inward, with the hand of the soule, to wit faith, to receiue, and spiritually to feed vpon the body and blood of Christ. And with these two is ioynded the action of prayer and thanksgiving in the very act of receiuing.

Q. How is the minister sacred or holy ?

A. By his ministeriall calling, as he ought also to be holy in his conuersation.

Q. What if he be profane in his life ?

A. Yet that hinders not, but tha the may administer the Sacrament, sith his calling is holy.

Q. How is the Communicant sacred or holy ?

A. Not onely by his common calling, as he is a Christian, whereby he hath a right to the outward ordinance: but specially by his holy faith and life,

being a living member of Christ, by which he hath an interest to Christ himselfe in the ordinances.

Q. May none of these three agents, the holy Ghost, the Minister, the Comm- 1 Cor. 11. municants be wanting to make vp the 23. full Sacrament?

A. No sir, The minister may not communicate alone, without the people communicating with him; and the element is of no efficacy, without the holy Ghost do apply the inward grace, which he doth to every believer.

Q. You say a Sacrament is instituted of Christ: why so? may not the Church institute a Sacrament?

A. No: onely Christ is the authour of a Sacrament: for these reasons: 1. because he is the authour of saluation, and therefore he onely may appoint the meanes, as the Word & Sacraments: secondly, because Christ only can make the Sacraments effectually by his spirit: thirdly, because his heavenly wisdom knew best how and wherof to institute the sacramentall signes, or elements.

Q. But may not the Church dispense with the Sacraments, as by altering of them, by adding or taking away?

A. No, in no case, for it brings that curse, Reuel. 22. 18. 19. Deut. 4. 2. & 12. 32. Pro. 30. 6.

Q. May not the cup be taken away in the Lords Supper?

A. No : for it is the communion of the blood of Christ.

Q. Is not the blood of Christ contained in his body, which is represented vnder the formes of bread ? and is not the cup then superfluous ?

A. Neither is Christs body carnally vnder the formes of bread : nor is the bread sufficient alone to represent Christs death, without the cup, which powred out doth represent the shedding of Christs blood for vs, as the bread broken doth the breaking of his body. And Christs ordinance must in no sort be broken.

Q. But doth not the bread & wine, after the words of consecration, cease to be bread and wine, their substance being changed or transubstantiated into the very body and blood of Christ, nothing but the colour, and saour of the elements remaining ?

A. The bread and wine being consecrated by the word & prayer, receive a change

change indeed in regard of their use, being now sacred, which before were common: but not in regard of their substance, which remaineth one and the same still.

Q. But is it not said of the bread, This is my body? and of the wine, This is my blood? And are not Christs words true?

A. Yes, Christs words are true, and because they are true, therefore the substance of the bread is not changed into the substance of Christs body; and so of the wine.

Q. But is not God omnipotent? Cannot he change the substance of bread into the substance of Christs body?

A. God is omnipotent, and therefore he cannot lye. But such a change must needs import and imply a lye: for 1. Christs body is in heaven, and therefore cannot be in earth, and in many places at the same instant. 2. Christs body was made of the substance of the Virgin, and therefore not of the substance of a peece of bread.

Q. Why doth Christ say then, This is my body?

A. He saith no otherwise of this Sacrament, then he doth of all the rest, both of the old Testament, and of the New. For so circumcision is called the Covenant, being but a signe and seale of it: as Gen. 17. 10, 11. The Paschall Lambe is called the Passeouer. Exod. 12. 11. though it were but the sacrifice and memoriall of the Passeouer, v. 27. So baptism is called regeneration. Tit. 3. 5. though it be but a signe and seale of it. And thus the Sacramentall bread is called Christs body: so that this is the constant language of the holy Ghost in all the sacraments both of the old and new Testament to call the signes by the name of the thing signified, that we might not be deceined in the meaning of the holy Ghosts words.

2. But are the Sacramentall elements bare signes? Doe they not worke grace effectually of themselves?

A. They neither worke grace effectually of themselves, nor are they bare signes: but these signes are called by the name of the thing signified, to signifie that they are meanes ordained of Christ to confirme to the faithfull

receiuer the thing signified, not of themselves, but by vertue of Christs institution, where the conditions of faith and repentance be obserued.

Q. What then is euery man to doe, before he come to the Lords Table?

A. He must examine himselfe: 1. Cor. 11. 28.

Q. Wherein is a man to examine himselfe?

A. In two things: 1. touching his knowledge of the Sacrament: 2. touching his knowledge of himselfe.

Q. What is a man to know touching the Sacrament of the Lords Supper?

A. He must be able to discerne the Lords body. 1 Cor. 11. 29.

Q. How is that Lords body discerned?

A. By two things: 1. by the outward elements of bread and wine as they are consecrated to an holy vse, which must not be receiued as common bread and wine: secondly, by the analogy or proportion which they beare to Christs body.

Q. What analogy or proportion do the consecrated bread and wine hold with Christs body and bloud being re-

ceiued by the faith of the Communi-
cant ?

A. A twofold proportion ; one, in re-
spect of the benefits of Christs body
and blood to euery faithfull receiuer,
signified by the benefits which the bo-
dy receiueth by the bread & wine, the o-
ther proportion in respect of the com-
munion of Christs mysticall body signi-
fied by the nature of the bread & wine.

Q. What be the benefits which the
body receiueth by the bread and wine ?

A. These : Nourishment, strength,
and comfort, bread strengthening, and
wine comforting mans heart, and so
becomming one with our body.

Psal. 110.
4-15.

Q. What doe these signifie ?

A. That Christs death receiued and
applyed by faith in the Sacrament,
doth strengthen our faith, and comfort
our consciences in the pardon of our
sinnes, and so nourisheth vs to eter-
nall life, Christ becomming one my-
sticall body with vs by faith, liuing in
vs. Gal. 2-20.

Q. What is the other proportion,
which the bread and wine doe beare of
Christs body ?

A. They beare a proportion of the

communion of his mysticall body.

Q. What call you Christs mysticall body?

A. The whole company of the faith, full elect united in one mysticall body of Christ. *1 Cor. 12. 17.*

Q. Wherein stands their communion?

A. In two things: in the vnion of euery true belæuer to Christ the head:

2. In a communion with the members among themselues, all ioyned to that one Head.

Q. How is euery member vnited to Christ the Head?

A. By the holy Ghost, and by a holy faith. *1. Cor. 12. 12, 13. & Gal. 2. 20.*

Q. How are all the mysticall members of Christ vnited in a communion together, as of one body?

A. By charity, and by the vnity of the spirit. *Eph. 4. 2, 3, 4, 5, 6.*

Q. How doth the Sacramentall bread and wine signifie or represent this communion of Christs mysticall members in one body?

A. As one and the same bread is made of many graines, and one and the same mysticall body of Christ is made by of many members, euery all

the faithfull, whereof consists the holy Catholike Church, the Communion of Saints.

Q. What vse make you of this knowledge concerning the sacramentall signes?

A. It leades me to the examination of a second knowledge, namely, concerning my selfe, befoze I come to communicate at the Lords Table?

Q. What are you chiefly to examine concerning your selfe before you come to the Communion?

A. Two things especially: my faith, and my charity.

Q. Why these two especially?

A. Because by hauing faith and charity I come to discerne the Lords body, while by faith I am vnitied to Christ my Head, and by charity to the mysticall body of Christ, the communion of Saints.

Q. How is your faith to be examined?

A. By the nature of sauing faith, and by the fruits of it.

Q. You shewed me before the nature of sauing and iustifying faith, which you must examine in your selfe, whether it be truly in you or no, according to

that of the Apostle. 2. Cor. 13. 5. Tell me therefore what be the speciall fruits and signes of sauing faith?

A. They are especially two; to wit, repentance and charity.

Q. What is true repentance?

A. It is a godly sorrow: causing repentance vnto saluation not to be repented of. 2. Cor. 7. 10.

Q. Why is it called a godly sorrow?

A. Because it is a sorrow for sinne wrought in the heart by Gods Spirit, it being a gift of God. 2. Because this sorrow mourneth more for Gods dishonour, then our owne by sins, & more for Gods Law broken, then for the punishment deserued. 3. While we giue God the whole glory in the seeking pardon of sinne, taking to our selues the whole shame. 4. While in a sincere purpose and endeavour for amendment we rather chuse to suffer the torments of hell, then afresh to sin against God.

Psal. 51. 4.

Q. How doth godly sorrow differ from worldly?

A. Both in the kind, and in the end of it.

Q. How differ they in kind?

A. Worldly sorrow is a carnall and

legall repentance, looking mainly at the punishment of sinne, such was Ahabs and Judas his repentance, but godly sorrow is euangelicall, looking through the spectacles of faith vpon a father offended by our sinne, but appeased in Christ.

Q. How doe godly and worldly sorrow differ in their end?

A. Godly sorrow causeth repentance to saluation, neuer to be repented of: but worldly sorrow causeth death.

Q. How is this godly sorrow a fruit of sauing faith?

A. Because a man can neuer sorrow godly, till he beleue in Christ the redeemer, so as looking on Christ the Saviour with the eye of faith, he therewithall reflects vpon himselfe, as the sinner saued by Christ.

Q. What is the second speciall fruit and signe of sauing faith?

A. Charity out of a pure heart, and of a good conscience, and of faith vnfaigned. 1. Tim. 1. 5.

Q. What be the chiefe objects of true charity? that is, whom doth true charity chiefly respect?

A. In the first place, our charity re-

specteth God in Christ, louing him a-
 boue all, for the manifestation of the
 riches of his glozy and grace in electing
 and redẽming vs: 1. Ioh. 4. 19. 2. Our
 charitie looks vpon our bzyethzen and
 fellow-members in Christ, who beare
 his image, for which sake we loue
 them as truely and intirely as our
 owne soules. This charity being the
 badge of a true belæuer. 1. Ioh. 2. 14.
 16, 17, 19. 3. Our charitie reacheth
 to strangers, yea to our very enemies,
 to helpe them in extremity, and to pray
 for their conuersion. And 4. we must
 haue an intire loue to God-ward, and
 to his ministers, accounting their feet
 beautifull, that bying vs the glad ti-
 dings of saluation.

2. But many professe loue to God
 and to the brethren, wherein stands the
 prooffe of our loue?

A. Not in a bare profession: but we
 must proue it first by our inward ser-
 uent affection, as also by the many re- 1 Ioh 3
 all fruits of loue, louing not in word 17, 18.
 onely, but in deed and in truth.

2. What els are you to examine in
 your selfe before you come to the Lords
 Supper?

Mat. 5.

A. I must stirre by my heart to a spiritual hunger and thirst after Christ in the Sacrament, because according to this hunger I shall be satisfied with his sweetnes, and shall feelingly finde him a Saviour of life vnto my soule.

Q. How may your spirituall appetite be stirred vp to hunger after Christ in the Sacrament?

A. By finding mine owne emptines, and how wretched I am without Christ, and how blessed in him: this must be by sound repentance and humiliation.

Q. What conclusion doe you draw from this duty of examination before the Sacrament?

A. First, hence I learne, that the sacrament is a high mystery, and strong meat, for men of ripe yeares hauing their wits exercised to discern good and euill. 2. That no ignorant persons, such as cannot giue a reason of their faith, nor of the nature and vse of the Sacrament, may be admitted to the Lords Table.

Well, comming thus duly prepared, what are you to doe in the time of Administration?

A. I am to meditate of Christs death, by the things I see and heare : of the wonderfull loue of God towards me a poore wretched sinner, in that he spared not his Son, but gaue him vp to death for me, that I by beleeuing in him might liue for euer, that as by my body I receiue, eate, and drinke the bread and wine, so by faith I receiue and feed vpon Christ, tasting how sweet the Lord is to my soule : and that I stir by my heart to be exceeding thankfull for so precious benefits, as Ps. 103. 1. &c

Q. What are you to doe after you haue receiued the Sacrament ?

A. I must endeavour to walk in the strength of that spiritual meat, as Elis as did, vntill I come to the mount of God, the kingdome of heauen,

Q. Will receiuing the Lords Supper once in the yeare, or so, sufficiently strengthen a man for his whole life, as baptisme is but once administred ?

A. No, the comparison holds not. A science is but once grafted, as we into Christ by baptisme, but must be often nourished as in often hearing of the Word, and often communicating at the Lords Table, for (saith the Apostle)

as often as ye eat this bread, and drinke this cup, ye shew the Lords death till he come: whereby he teacheth vs to frequent the Lords Table vpon all occasions, and constantly to continue the remembrance of his death, that so we may be kept watching, and waiting for that appearing looking for and hastning vnto the comming of the day of God, that we may bee found of him in peace, without spot and blamelesse.

Q. What other duty is requisite for a Christian to practise, that he may grow in grace?

A. To call vpon God in all occasions.

Q. When must we pray especially?

A. Though we are to pray continually, yet especially we are to keepe constant times morning and euening, as Psal. 55. 17. & 92. 2.

Q. To whom must we pray?

A. To God alone in the name of Christ: for Christ taught vs to pray, Our Father, &c.

Q. May wee not also pray to Saints departed, and to the Angels in heauen?

A. No.

A. No, in no wise.

Q. Why?

A. Because prayer is a diuine wor-
ship of God alone. For whom we call
vpon by prayer, we beleeue also in
him. Rom. 10. 14.. But we may not be-
leeue in Saints and Angels.

Q. But may we not make Saints and
Angels our Mediators of intercession to
God for vs, in the Court of hea-
uen?

A. No: for there is but one Media-
tour betwene God and man, Iesus
Christ. 2. Tim. 2. 5. In his name what-
soeuer we aske the Father, he will giue
it vs. And Christ alone is our inter-
cessour in heauen. Rom. 8. 34. He is our
onely high priest, who hath entred into
heauen, now to appeare in the presence
of God for vs. Heb. 9. 24. So that
none can bee our Mediatour or In-
tercessour in heauen, but onely our
High Priest, which is Christ. Heb. 9.
11, 12.

Q. But may we not be stirred by pi-
ctures and images of God, and of Christ,
and the like, and so before them pray
vnto God?

A. No, in no sort, for this is flatly against the second commandment: Thou shalt not make to thy selfe any graven image, &c.

Q. But may we not pray before them, though we pray not vnto them, but vnto God represented by them?

A. No: for we are forbidden to make any image or picture of God at all; much lesse are we to worship God in or by it. Deut. 4. 15, 16.

Q. True, God forbade them to make no similitude of him, because they saw no forme of God in the mount? But may we not make the picture of Christ, and so pray before it, or a crucifixe?

A. No, in no wise; for to make such a picture, were to make a lie, because a false representation: for first no man now for 16. hundred years almost, euer saw Christs body as he was before his death. And secondly no mortall eye can behold his face in heauen, which passeth the brightnes of the sun. And thirdly, though we had the true picture of his body, yet it is not lawfull to pray before it, as having no warrant in Scripture for it but against it, as in the second commandment.

Q. But may we not pray for our friends departed?

A. No, it is vaine, because all that die goe immediately either to heauen, or to hell. When Dauids child was dead, he ceased praying for it, saying, Wherefore should I fast or pray any longer. And there is no example nor rule in Scripture for praying for men departed, so as it is against our faith in Gods word.

Q. But is there not a third and middle place, namely Purgatory, where souls must be purged before they come into heauen, into which no vncleane thing can enter.

A. Purgatory is a mere device of mans bzaîne to pick fols purses, who must pay sweetly for so many masses for their friends soules. And it is a blasphemous doctrine, destroying the blood of Christ, which alone doth purge euery true belæuer from all his sins. 1 Ioh. 1.7. It leaues neither spot, nor wrinkle, nor any such thing, Eph. 5. 27. And for Purgatory it is not so much as once named in all the Scripture, as heauen and hell are. And if purgatory or any materiall fire could purge away sinne,

as it neuer can: then Christs blood was spilt needlesly and in vaine. And it is against nature for a materiall fire to worke vpon a spirituall substance, as mans soule is.

Q. Is faith in Christ then sufficient to carry a man straight to heauen?

A. Yes surely; for so Christ saith, Ioh. 5. 24.

Q. But no man is saued out of the Church: which is then the true Church of Christ visible?

A. That Church whose faith is guided by the onely rule of Gods Word, and hath the due administration of the Sacraments.

Q. Cannot that be a true Church of Christ visible, which denyeth the Scriptures to be the onely rule of faith?

A. It cannot. Because the onely rule to know the true Church by, is the Scripture. Secondly, because humane Traditions being against the Word of God, and yet added to it, as an equal rule of faith, and of equall authority, quite razeth the foundation of faith. Because such Traditions destroy the Scriptures; and in vaine do such worship to God; teaching for doctrines

the commandements of men, Mar. 7.7.
And will worship separates from
Christ. Col. 2.19,23.

Q. But is not that a true, yea and the
onely true Church of Christ on earth
visible, which hath one visible head as
the Pope?

A. No. Such is neither the onely
true Church, no noz yet a true mem-
ber of the true Church of Christ visible
on earth.

Q. Why so?

A. Because such a visible Head must
needs be the great Antichrist, who
vsurpes that title and office which
is proper to Christ alone: for such
a one, as the Pope, saith in effect, Mat. 24.5.
* I am Christ, because hee takes vp-
on him all the offices and preroga-
tives of Christ ouer his Church. He
vsurpes Christs Kingly office, chal-
lenging subiection of all men, great
and small vnder paine of damnation.
Secondly, hee vsurpes Christs pro-
phetick office challenging a freedome
from, and an impossibility of erring &
a power to determine all matters of
faith. Thirdly, the Pope vsurpeth
Christs Priestly office, in challenging a

plenary power to pardon sinnes, and in setting vp a bzeaden Christ in the masse to be a propitiatory sacrifice for quick and dead. And thus he is that Antichrist spoken of, 2. Thes. 2. who beareth himselfe that he is God.

Q. What becomes then of that body, which cleaves to such a head?

A. He is so powerfull in all deceivablenes of vnrighteousnes, and hypocrisie, that those doe perish who trust vnto him, such as are possessed with a strong delusion, to beleue lies, that they all might be damned who beleued not the truth, but had pleasure in vnrighteousnesse, 2 Thes. 2.

Q. But is not that the onely true Church of Christ visible which only can shew a visible & vninterrupted succession of Bishops sitting in Peters chaire, euer since the Apostles times? Is not this visibilty of succession an infallible mark of the true Church of Christ visible?

A. No surely: for first, for Peters chaire, thats but made of cunning net work, to inclose and catch the silly fish. And if euer Peter had bene Bishop of Rome, what is Peters chaire without Peters faith and doctrine? They haue

quite destroyed Peters doctrine, 2 Pet. 5. 2. who said, feed the flocke of God, &c. taking the ouer sight of it, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being Lords ouer Gods heritage, but being ensamples to the flocke. But the Pope and his Clergy doe quite contrary.

Secondly, visible succession of Bishops is no true mark of a true Church of Christ, vnlesse it can shew a true succession of doctrine from the Apostles writings. For may not errours and heresses creepe vpon the same particular visible Church, and so in time insensibly like a gangrene, eate into the very heart of it, and so leaue it nothing but the very carcasle of a Church, as it hath done with the Church of Rome?

Thirdly, the succession of Romish Bishops hath had many interruptions, so as the chaire hath bene empty for many yeres together, the body wanting a head, or els hauing sometimes two, sometimes three heads at once, while three Popes were at once. Once a woman Pope made the interruption. And so many hereticall Popes, so

many Simoniacall, so many exercising diabolicall artes, haue made a fearfull interruption, neuer to be made by againe.

Q. But how can the Protestant Churches proue themselues true Churches, while they cannot shew an vninterrupted line of succession of such and such Doctours, as haue from age to age conueyed the Doctrine of Christ and of his Apostles downe to our very times?

A. This is as frivolous, as it would be a tedious taske. It sufficeth vs, that we can shew our faith to be evidently grounded vpon the doctrine of the Apostles, and so we are sure wee succede them in their doctrine and faith, though perhaps wee cannot punctually and particularly number by all those Doctours, by whom we haue receiued it from hand to hand. It sufficeth we haue our euidences to shew our title and right to our inheritance. Let those that want the euidences of Scripture, which we haue, proue their pretended title by a long beadozow of personall succession. Blessed be God we haue the Scrip-

tures to proue our faith and religion by, and we need seeke no further, though wee could shew how our faith hath bene professed in all ages from the Apostles dayes.

Q. If it be so; how comes it, that the Romish Priests and Iesuites doe so stand vpon succession, and put vs to proue our religion by naming all those Doctours in all ages, who from one to another haue brought our religion home to our doores?

A. This is a méere shift, whereby they gull and beguile silly soules, and so they gaine time in exacting that, which they themselves are neuer able to shew on their part. For they cannot exactly tell the punctuall time, wherein all their errors, and numberlesse ceremonies entred into their Church, nor can they tell the authors of them perfectly. It sufficeth that the enuious man, Satan did sow so many tares in that field, while the husbandmen, drowned in sensualitie, were fast asleepe. Yet all that while, God had his Church, though persecuted here and there by Antichrist and his followers: which Church blessed be God we

Protestants in England now a long
time haue intored, and pray and
trust we shall enioy to the comming of
Jesus Christ. Euen so come Lord
Jesus. Amen.

FINIS.





To my louing and be-
loued Friends and Neighbours,
the Parishioners of *S. Matthews*
Friday street, increase of Grace in
the knowledge of Iesus
Christ.

Most louing neighbors, though
late, yet now at length I
present you with a Dedic-
tion, small in bulke, but for
the substance weighty, be-
ing the summe of those doctrines which you
haue heard me deliuer in the course of my
ministeriall charge; so as both you may
more properly challenge an interest here-
in then others: and my selfe may more
boldly presume of an acceptance at your
hands, of whose patience and loue towards
my poore ministry I haue had so plentifull
proofe. The Preacher saith, The words of
the wise are as goads, and as nayles faste-
ned by the masters of assemblies, which are
giuen by one shepheard. I therefore haue
collected these short notes to be as nayles to
fasten

otherwise fasten the maine doctrines (which you haue heard, and here may see) vpon your belee-
uing hearts, and as goades, to quicken vp your ~~firm~~ willing affections to the perfecting of holinesse in the feare of God. And because it is the duty of faithfull parents to propagate and conuey the knowledge of Christ vnto their children and families, as Abraham did: I therefore commend these grounds to your Christian care, to the end you may the more easily instruct your families in them, that you with yours being built vpon the rocke of truth, may be established in the beliefe and love of the same against the windes of error, and waues of heresie, till you arrive on the haven of eternal rest, which is in Iesus Christ: which that you may doe, it shall be the daily prayer, and dutifull indeavour of

your vnworthy, but faithfull
and louing Pastor,

Henry Burton.

